



# COMMUNITY SERVICE NEWSLETTER

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*COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.*

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## foundation for feedback learning

A NON-SECTARIAN, NON-PROFIT, TAX EXEMPT, EDUCATIONAL RESEARCH ORGANIZATION.

*The following article is a condensation of a long one from the Foundation for Feedback Learning. In a covering letter we received with it from Mildred Gordon, she said, "We are expanding now and are interested in finding more people who want to join our kibbutz-like living situation either on a temporary or a permanent basis. Perhaps some kind of exchange arrangement can be worked out for people wanting to visit for a while." Her address is 139 Corson Ave., Staten Island, NY 10301.*

Our community has never been named. For the past seven years we have operated under the auspices of the Foundation for Feedback Learning. Our work is the development of better learning methods.

We have been described as a rare phenomenon, a New York City based, strictly urban, intentional community with no common dogma, faith or deified leader to hold us together. Indeed, the desire to get rid of inherited dogma in order to think more clearly in the present, is probably as close as we have come to unanimous agreement about anything. Still most of us do share a feeling for the possibility of love between people, nour-

ished by whatever here and now communication of personal truth can be identified. The dreams we share are about finding ways to make that possibility our living experience.

About 25 of us live and work in five large houses in Staten Island about a 20-minute ferry ride from downtown Manhattan. At the moment of writing, we have space for about five more people. We are in the process of negotiating for our sixth and seventh buildings, which will provide facilities for another 18-20 people. We range in age from about 20-63, and at the moment we have one child under three.

Twelve people, called the Core Group, share everything we have and have agreed to do whatever needs to be done. Each of us owns stock in the Core Group Corporation equal in value to our material investment. Payment for time is the same for all of us. We put in what we have, take out what we must, and waste as little as possible. It has all worked out just fine, with almost no conflict so far. Three of the twelve work outside of the community full-time; two work part-time; the rest are involved with our own business, our joint projects, and maintenance of our

facilities.

Usually from ten to twenty people live here in addition to the Core Group. Some of these are trainees; some plan to eventually join the Core Group; others just live here on vacation or visiting someone. The population of our community comes from all over the world, holds a wide range of thought systems, and has very divergent interests. Between the core group and residents, we represent most of the major religions, including atheism, many of the prevailing political and social philosophies, and a good number of ethnic and cultural backgrounds. Our home resembles the United Nations and we love it. Strangers are encouraged to spend their holidays or their lives with us, if they like. The resulting cross-fertilization has been very exciting and productive for everyone concerned.

We've been lucky enough to attract people who have incredible skills to contribute. We have physicians, psychologists, architects, construction people, a social worker, educator, musicians, artists, a dancer, a cook, a masseuse, you name it. If we don't have the skills we need among us, we feel confident that somebody that does will probably show up and join us soon.

We usually get along remarkably well in spite of, or perhaps because of, our differences. The credit goes mainly to our participatory management systems and our commitment to open communication. Perhaps it is also because we usually have a good time together.

Residents pay a fee of \$500 a month to cover the expense of their room, food, supplies, training, and use of whatever we have. Others work for their expenses; a few do a little of each.

Our resources for work and play are really fine. They are much better than most of us could afford alone. They include an excellent library, a video and audio tape collection, slide shows and projection equipment, several good stereo systems, one 3/4" and two 1/2" video cassette recorders, a video camera, still photographic equipment, and a good copy set-up. We have a well-developed carpentry shop, and an equipped exercise room.

Situated on top of a hill, far back from the street, we have a nice view of the Bay, and an unusual amount of privacy for New York City. The houses are adjacent and provide a good deal of outdoor living space, lovely gardens, and comfortable outdoor cooking and eating facilities. Most of us eat together. Mealtimes are an important time of getting together. We maintain a second kitchen and a separate dining room for residents who prefer to do their own cooking or to eat in smaller groups or at different times.

About six of us started together in 1978 in San Francisco as an educational research team. Some of us have known each other for up to 20 years. We were interested in developing feedback learning techniques for better stress management and improved learning skills. This small group developed the feedback learning concept and undertook to explore its application to the complex task of learning how to learn. The idea that improved learning skills could lead to better individual and collective problem solving, more secure individual self-confidence, and therefore, lowered aggression and much better relationships evolved gradually. Like many others, we have always been aware that we have to learn to get along in dyads and in the small groups in which most of life is lived before we can hope to reasonably govern ourselves in the larger community. We became convinced that we could eventually create one small model of a workable socio-economic political alternative. Our stated short-term goal became, and has remained, individual autonomy in cooperative community. Our long-term goals are no less that actualization of human potential for function, individually and collectively.

Obviously we are very ambitious. However it does seem the responsibility of every adult to confront the task of at least attempting to create some small pocket of sanity in which it may be possible to live a more peaceful, more loving, happier life, and to bring up children who are stronger and wiser than we are.

In the process of pursuing our way to address this huge responsibility, distractions from our lofty purposes came daily, sometimes hourly. Most of our energy still tends to go more to resolving the endless mundane problems of day to day living and working, than

to our research projects and consideration of our ideals. However most of us can usually agree that the business of getting along with each other, planning together, and doing something constructive with the inevitable chain of small crises we live with, probably provides the best learning laboratory we have had or could hope to have.

We have suffered many small failures and disappointments, have frequent misgivings, and occasional experience of despair, and we have become very conscious of our obvious limitations. Nevertheless, most of us are still committed to trying to create a truly cooperative community based on the principles of participatory management and feedback learning. We hope eventually to produce a lifestyle attractive enough to attract the interest of larger populations.

This model of ours is not easy to create. It not only requires that we build an economically independent community, but also that this community is able to provide for its own growth and expansion. Further, we insist that this come about in the context of an attractive, comfortable, well-maintained setting with good facilities for work and play. What's more, we demand that our community provide its members with a range of interesting, creative, economically productive work to do as a basis for our economic stability. In addition to the work done in the community itself, we want to insure that we develop the resources we need to support the individual projects of those of us who have a personal as well as collective dream.

It is clear that this is a tall order and had best be the product of many autonomous minds focused on each issue as it comes up. The participatory management systems we designed to administer our community help, but they also place pretty tough demands on us. For the most part our PM systems involve only the 12 Core Group members and four or five others on a regular basis. All of these people are asked to make informed input to every decision before any significant plan is finalized. Decisions are not usually made by consensus. We have a decentralized, coordinated administration in which everyone who participates has an area of responsibility and authority. The person responsible for the out-

come of a job (usually the one doing most of the work), has the authority to make almost all the final decisions in his area. However everyone is expected to know what is going on and to have his say, as well as an opportunity to discuss it. Obviously this means that we need good communication systems. Each of us has agreed to try to learn how to exchange information efficiently as well as effectively, particularly when there is disagreement. It also means that we have to learn to welcome criticism and opposition, and to fully hear it as well as speak it. We have achieved some, but not many of these things with any consistency. The extent to which we have been able to do it tends to be pretty much the measure of the success we have enjoyed.



Our progress in business, projects and smooth running of our everyday lives is impressive. The original six founders of our research community came to New York from San Francisco in 1980. We bought our first house on Staten Island in that year. Now in 1985, we have three residential buildings with a total of about 40 rooms, and we are negotiating for two more. We also own two commercial buildings. One houses an attractive store and an art/crafts gallery. We sell new and used clothing, jewelry, household things, as well as cards, toys, books, records, handmades of all kinds, etc. Our second commercial building was recently acquired. It will be used to sell and store refinished and new furniture. We produce or repair many of the things we sell. Some of our merchandise represents the possessions or the products that people in the neighborhood want us to sell for them. Some of it is bought at auction at low cost. We offer low prices and high quality in pleasant, attractive surroundings.

This commercial venture earns money for other projects. It also provides some of our residents with an opportunity to support them-

selves by doing a wide range of interesting and creative work. residents make clothing and furniture, refinish furniture, sell, etc. The business also offers a very valuable service to the larger community with which it connects.

The store is only one of many of our group's projects. We have also used our feedback learning methods to teach languages, including Spanish, French, German, and English as a second language.

Another major interest of ours involves acculturation programs for new Americans. The services we offer include transitional housing in our facilities, employment in our business or projects if it is needed, help with finding permanent housing, and career development.

Recycling of limited resources is a recurrent concern that is reflected in all of our housing and maintenance. we use everything that can be preserved and also whatever we can find in the neighborhood in the refurbishing and maintenance of our buildings. Our food and all of our other materials, as well as our production and marketing in the store, are all handled in the same way.

Our community activities include clean-up and beautification programs that involve flower boxes, murals, and garbage control. Recently we have undertaken to combine with many other Staten Island community groups to create a fair on the waterfront that will happen every Saturday that weather permits. The money earned by or contributed to the Fair will be used for our neighborhood improvement programs.

Periodically we present workshops that vary with the interests of our residents. We employ the best people we find to teach them. They have included physiology, biofeedback, yoga, meditation, psychodrama, imagery and guided fantasy, dream dramas, dance, theater, art, and music.

Plans for a day care program have progressed to the building of a playground that we are in the process of equipping and the development of comprehensive programs for the children.

A school for gifted handicapped children is also on the drawing board. One of our mem-

bers directs a school for children with cerebral palsy. She has become aware of the need to provide special facilities for those of the children who are gifted, separate from the overwhelming percentage of the handicapped children in many such schools who are mentally retarded....

It has been possible for us to successfully undertake so many varied and complex activities for several reasons. We are all committed to supporting any useful venture that any one of our people wants to try. That means that anybody's project is everybody's project. Access to time, financing, special talents, ideas and contacts is always available. Our resource pool is excellent. All of our projects use participatory management and feedback learning principles to whatever extent the individuals involved are able. These have served us well.

All of this describes what is good about us and what we have accomplished. What is not so good is of at least equal importance to note and to concern ourselves with.

Most of us have not done a great job of learning how to accept and exercise authority in our own areas of responsibility. What's more, there are still huge problems in respecting and supporting the authority of others, particularly when there is disagreement with what they are doing. Also, each of us in our own way still tends to follow the leader too uncritically, but often with unspoken gripes that pop out badly and unpredictably in inappropriate places. At the same time many of us fight leadership openly, but just as blindly and perhaps even more aggressively than we follow it.

Few of us are able to consistently welcome error or negative performance feedback when it is pointed out by others, or to identify it willingly ourselves. We are still inclined to receive such information defensively and to create a great deal of tension around it. In the result most of us understandably remain reluctant to express views strongly and directly, or sometimes, at all. This holding back happens particularly in cases of opposition, when, of course, honest expression of thought and feeling is most necessary. We have difficulty with replacing strong leadership with real participatory man-

agement in practice, because we fear to hear or speak truth, and occasionally fear risks of almost any kind. To the extent that this phenomenon is operative, obviously individual autonomy, self-empowerment and effective co-operation in community remain limited....

Our methods have included biofeedback, meditation, yoga and other forms of relaxation training designed to get our minds quiet enough to hear each other and to hear our own responses. We are constantly involved in attempts to present conflict of problems and plans as they come up. Resolution comes from the exchange if it does. When it doesn't, we have managed so far to arrive at mutually acceptable compromises. When we fail to prevent trouble, it usually grows into enough of a mess to persuade us again that it is not the truth that hurts, but what you don't know.

In the beginning, we were full of enthusiasm and felt quite ready to do things that more prudent people have regarded as hugely difficult, and more pessimistic people have concluded as impossible. Time has tempered our optimism with wisdom. We have become more patient. Most of us are still committed to spending our lives trying to find the secrets that we believe feedback learning holds for unlocking possibilities for love and creativity. One of the few things on which we have near unanimous agreement is that collectively we might hope to actualize a very small piece of that vision and individually we can realistically expect much less. Most of us are aware that at best our influence individually and collectively will probably never be very great, but there is comfort in knowledge that at worst, we won't do any more harm than most people do in a lifetime no matter how they choose to live it.



## Community Witness

*The following article is from the August, 1985, issue of the Koinonia Newsletter:*

*This Fall marks the 10th anniversary of the Co-op Grocery Store at Koinonia. We hope this "Community Witness" section of the newsletter will give you a good idea of what the Co-op is like and how it got started. The first part is a reflection by Bonnie McLaughlin Stitt, who is the Co-op's current manager and a resident partner at Koinonia. The second part is an historical overview by Karen Smith, who was the Co-op's first manager and a resident partner from 1975-1979.*

Someone who hasn't lived or worked here might have a hard time imagining the great variety of people who walk through the door of this little store and who make it, through their presence, a rich place to be.

There are black neighbors, young and old, some with, some without transportation.... There are Koinonia partners and volunteers, some of whom rely almost exclusively on the Co-op to meet all of their shopping needs. There are health-food seekers from Americus and surrounding small towns. There are delivery people who stop regularly at the Co-op to keep us supplied with everything from wheat germ and sesame seeds to potato chips and Coca-cola. From L.C., our cheerful milkman, to Ross, our health-food deliveryman, they all bring us perspectives from the "outside" world, and opportunities to dialogue about Koinonia and what Christian community is all about.

I've mentioned only a few of the many different kinds of people who walk through the door of the Co-op in the course of a day. Perhaps one of the most difficult parts of my job, as manager, is keeping this small store supplied with the diversity of stock required to satisfy such a wide variety of tastes. There are new volunteers at Koinonia, for example, who have never even seen fat-back before, and who refuse to eat bread made of refined white flour. There are neighbors who shop regularly at the Co-op who will probably never taste nutri-

tional yeast, and who turn up their noses at whole wheat bread.

But these different kinds of people all coming together under one roof to shop and socialize is what makes the Co-op such a rich and interesting place to be. And perhaps even more important than the fact that the members share what small profits the store makes, we are a cooperative grocery store in the sense that we allow each other room, in the same building, to be different.

Any business venture is risky, but a cooperative grocery store along Highway 49 in rural south Georgia seemed even riskier than most. Yes, there had been co-operatives of hog farmers in Sumter County decades earlier, and Midwestern populist farmers had given the cooperative concept a good name so there were precedents, but once a building was erected at Koinonia, that building made news.

Slowly, enthusiasm swept through the partners, volunteers, and neighbors. Ralph Staples, who for years led the cooperative movement in Canada and who was, with his wife, Beiva, a regular winter volunteer at Koinonia, gave his experienced hands to the project.

When I came to Koinonia in January of 1975, volunteers were surveying the neighborhoods to find out just what items folks purchased regularly at food stores. For me it was a great opportunity to meet homeowners in the two villages at Koinonia. This footwork was serious business: we drew up poster board charts for presentations at nearby churches, spoke with local radio and newspaper reporters, and sat with soon-to-be-elected Co-op Board members like the Champions, the Morgans, and Ethel Dunning. Together we talked for hours about our collective dreams.

What was so special about our plans? This grocery store would be cheaper because we would pull together and buy in bulk; the overhead would be low because we would run the store frugally; all the "profits" would be divided evenly among members. Furthermore, it would save an 8-mile trip each way to Americus or Plains. And it would be our

own--a store run democratically by blacks and whites, most of whom could never have owned a grocery store individually. And in our starry-eyed visions we saw a future laundromat, gasoline pump, and activity center.

Volunteer Bob Pollock managed the first tiny store with cordiality and unequalled spotlessness. Yet at the outset it was obvious that more room was essential: two shopping carts couldn't pass down the one aisle once the store was stocked with coolers and goods. The expansion was three times the size of the original building, so membership could grow as well. The enlargement gave us an excuse to hold a Country Fair on the sprawling property complete with booths for apple dunking, nail driving, a swap table, movies shown in a huge tent, and topple-the-can. It was a successful cooperative venture. Prizes were chips to be cashed in at the Co-op, pronounced by the native Georgians as "Co-hop".

Meanwhile, Board members understood the Co-op best because they had to solve many problems. Initial problems were solved easily. Until we bought a meat saw, we sold the world's thickest pork chops! And one manager consistently drank the three quarts of eggnog before the other members had a chance to buy it. The biggest problem was misunderstanding. We had asked members to pay a weekly fee (each member's share of overhead expenses), but the goods were sold at cost without markup. Still, members couldn't understand why they owed the fee if they didn't even shop at the Co-op during a particular week. We solved the problem by marking up the merchandise, asking members to save their receipts in bags hung by the door, and giving a rebate at the end of each quarter based on total purchases. Getting money back seemed more like it!

One of the best ideas we had was to move the Red Mushroom thrift store to the Co-op. Now it could be open whenever the Co-op was, and it would be more centrally located. Business in second-hand clothes boomed!

Although the gas pump never materialized, nor the laundromat, and the activity cen-



ter was built somewhere else at Koinonia, the Co-op did become a community gathering place. From telephone calls ringing constantly, "Got any chitlins left?", to children meeting to go swimming, to neighbors passing the time of day, the Co-op is another way to grow in cooperation.

## If You Want Peace Prepare for Peace

by Jane Morgan

Ever since I was a child I have heard "If you want peace, prepare for war." This did not make sense to me then and it makes even less sense to me now. Can you imagine a doctor saying to a patient, "If you want to be well, prepare to be ill," or a psychiatrist saying, "If you want to be happy, prepare to be unhappy"? "If you want to live in peace with your neighbors, prepare to fight them!"

This fall's Community Service conference on The Role of Community in The Economics of Peace, November 15-16, will give attenders a chance to think through some of the implications of what preparing ourselves for peace really means, both psychologically and sociologically as well as financially. We are fortunate to have with us four resource persons who have given a great deal of their lives to both thinking about this problem and working towards its solution.

John Looney, head of the American Friends Service Committee office in Akron, Ohio, with degrees in Mechanical Engineering and in Law, has worked in several industries in engineering and management capacities. For twenty years he was co-owner of a manufacturing company. Due to growing social concerns he resigned from that position in 1970 to become Northern Ohio Representative of the A.F.S.C. and he has been active in peace initiatives and work since then. John will give the opening talk Friday night on "Arms Race/Human Race: The Community Connections."

Tom Schlesinger from Charlotte, North Carolina, is a researcher and writer who directed the Defense Industry Project for Highlander Center in Tennessee for a couple of years and co-authored its report, Our Own Worst Enemy:

The Impact of Military Production on the Upper South. During the Vietnam War he worked briefly in a forge making artillery shells. He also served as a consultant for PBS Frontline's 1983 documentary, "Pentagon, Inc." Tom will speak Saturday morning on "Assessing the Effect of the Military Economy on the Community," and Saturday evening on "What We Can do About the Military Economy."

Ernest Morgan, a member of Celo Community in North Carolina, is retired president and current chairman of the Board of the Antioch Publishing Company. The APC pioneered in racial equality, democratic management, and in the sharing of ownership and earnings. In 1949-50 Ernest was a member of the Quaker-U.N. team which administered relief for 200,000 Arab refugees in the Gaza Strip. He is a member of the Celo Friends Meeting and also of the American Humanist Association for whom he served for years as Chairman of the Resolutions Committee. He is currently active in the Rural Southern Voice for Peace. Ernest will speak Saturday morning on "The Role of Community in the Economics of Peace."

Hal Barrett is a retired tenured professor and chairperson of the Labor Studies degree program at Sinclair Community College in Dayton, Ohio. He is a retired Grand Lodge Representative of the International Association of Machinists and Aerospace Workers, working primarily with Federal civil service blue collar workers in the Defense Department and a former Naval Ordnance Source Inspector, administering the technical details of research and development work for two Naval Ordnance Test Stations in California. Hal is also a former Executive Secretary of the National Advisory Committee on Equal Opportunity in Apprenticeship and Training, and he is one of the founding group which organized the Dayton Area Citizens for Arms Race Education. Hal will speak Saturday afternoon on "Conversion: Defusing the Fear of Peace as an Economic Enemy."

There will be plenty of opportunity to discuss your concerns and share your insights with these resource people and others in attendance during our small group sessions. If you have misplaced your brochure and want to come, write or call for another, (513) 767-2161 or 767-1461. We look forward to seeing old friends and making new ones Nov. 15-16.



by Theresa Wilhelm-Fallon

**OUR OWN WORST ENEMY: The Impact of Military Production on the Upper South** by Tom Schlesinger, John Gaventa and Juliet Merrifield. Published by Highlander Research and Education Center, 1985, 223 pp. Available from Community Service for \$10.00 postpaid before Nov. 15. (\$11.00 postpaid after Nov. 15).

**OUR OWN WORST ENEMY: The Impact of Military Production on the Upper South** is a report on the extent of military production in eight states and its effects on workers and communities that depend on defense contracts. Schlesinger, et al point out that communities pay high costs for relying on Department of Defense (DoD) contracts as an economic base: costs paid primarily in the destruction of the environment, disregard for occupational health and safety, and the facade of national security.

The study details numerous examples of pollution, contamination of ground and drinking water, strip-mining of Appalachia, huge mercury and radioactive material releases, worker exposure to hazardous chemicals, failure to monitor health effects, concealing workplace safety information, union-busting, and unfair labor practices.

The authors admit that these practices are not unique to the defense industry and could be done by any of their commercial counterparts. The important distinction lies in the fact that the Pentagon and, indirectly the taxpayer, is the purchaser and the product is "national security." Thus, the concerned person who files a safety or health complaint, inquires about union representation, or organizes community resistance to environmental pollution is seen as a threat to national security and is therefore outside the bounds of legitimate dissent.

This person will also be attacked as anti-jobs because, in many communities around the South, military production may be the only game in town. Many people face the choiceless situation of working in a plant making military equipment or not working at all.

This results in a profoundly dependent economic constituency. The authors conclude that unless there is the freedom to bring change, and workers and citizens make the connection that 50,000 rounds of 105 mm shells equals x cancer victims and y dollars spent cleaning up DNT spills, chances for a change in the arms race are slight.

The examples of the Pentagon and defense contractors' destruction, deceit and disregard for individual and community quality of life produced feelings of shock, disbelief, outrage and, sometimes, overwhelming discouragement. Change can seem improbable in such a deeply ingrained system of economic dependence which is protected by a shroud of secrecy under the auspices of national security. But though the book presents a huge problem, it also presents a positive hopefulness and challenge for action: "All politics begins locally and enduring change at the top has only been achieved through (grassroot) action at the bottom."

The authors cite examples of actions workers and citizens have taken to control their own lives and take part in decisions that affect them and their communities. They emphasize that, right now, solutions are not as important as having many people - especially those inside the military production system - question, publicly and with one voice, the kind of national, personal and economic security we are really getting for the billions of dollars spent on defense. They encourage us to imagine what a new, more sensible defense industrial base might look like. They briefly mention, but do not explore, ideas such as conversion planning and militia reform.

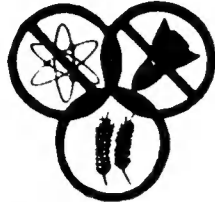
Taking control of information is a first step toward creating change. Toward that end, Schlesinger, et al have printed a supplement to **OUR OWN WORST ENEMY**, entitled **How To Research Your Local Military Contractor**. This 15-page booklet provides excellent guidelines on what steps to take in the tedious process of finding out how DoD dollars are spent in your state, county, or community.

This book is a good source for informing yourself about how our defense dollars (and workers and communities) are being used and abused. Although the study is limited to eight states, its information is applicable



to communities all over the country. It is shocking and enlightening and, hopefully, will anger some people to action. With a solid base of information and methods to research the true costs in our lives, we can start to work toward bringing about a saner, safer national security system.

How To Research Your Local Military Contract-  
or will be included in orders for OUR OWN  
WORST ENEMY. The booklet can also be purch-  
ased separately from Highlander Research and  
Education Center, Rte. 3, Box 370, New Mar-  
ket, TN 37820. The cost is \$3.00 for indi-  
viduals and \$4.00 for institutions, postpaid.



### Notice to Members

This is the time of year we update our Members Directory\*. If new members would like to be included in it and if old members wish to update their entry with address change, occupation or interest change, now is the time to tell us. If you wish to be included please send to us your name, address, occupation and skills and interests very briefly by December 15th. The directory will only be sent to those who choose to be included in it.

*\*This directory is optional. It is for those who wish to use it for networking.*

### Notice #2

A few of you have let your membership expire. We hope this is just an oversight and that you would like to continue receiving our NEWSLETTER regularly six times a year. Please look at your address label. If the number to the right above it ends in '85 it means your membership has expired or is about to do so yet this year. 6/85 means it expired in June. Unless we hear from you before the January '86 NEWSLETTER goes out, this will be the last NEWSLETTER you will receive on a regular basis. Your name will be put on a list to receive occasional mailings.

## COMMENTARY ON FEEDBACK LEARNING ARTICLE

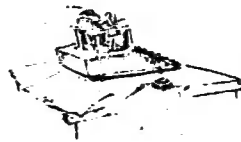
by Griscom Morgan

The authors of the article The Foundation for Feedback Learning report a remarkably well conceived and developed endeavor in small community development and relationships surrounded by metropolitan New York. They also report difficulties they feel they have not adequately mastered in human relationships of the members. One aspect of this problem has not been adequately reported to or understood by the educated public. This is that among lower animals and human beings high population densities over wide areas such as our metropolises has a profoundly and progressively harmful effect on interpersonal relationships and survival from generation to generation. The local area may not be crowded, but to be in a large area of high density - from grasshoppers up to man - has a progressively lethal effect. The most graphic way to demonstrate this is by comparison of the rate of murder of the twenty-five most dense with the twenty-five least dense metropolises, the most dense averaging twice the rate of murder. Murders are predominantly between acquaintances, so with the wide ownership of hand guns the rate of murder measures interpersonal conflict. Jonathon Freedman\* has tried to counter the extensive evidence of the destructive effects of metropolitan population densities by evidence that crowding and greater interpersonal relationships are not harmful. But crowding, a tangible relationship, is not the harmful factor. Density, except in terms of the new physics, is intangible to superficial observation, but terrible in its effect similar to nuclear radiation. Its effect on interpersonal relationships, child and family development and human survival cannot be adequately countered by attention to developing good interpersonal relationships, however fine that may be. This topic is the subject of the Community Service pamphlet The Future of Cities and the Future of Man.

*\*Friedman's argument is cited in the current issue of Utopian Classman, "A journal of Do-It-Yourself Mental Health".*



## Readers Write



### NOVEMBER WORKSHOP AND NEW HOPE COMMUNITY

Are we more interested in talking about peace than in performance? Does peace eventuate like a change in the weather or is peace a process of person to person and community to community, that is, a social network? Is this one more conference on philosophy and theory? The anvil of experience is far more than talk. On this anvil, New Hope is in production.

Our work force has not enough income to pay IRS. One way to stop war and evolve peace is to quit paying for war. Individually, this achievement is almost impossible, for nobody can transcend the establishment geared to war by himself. However, in self-sustaining community, we can engage in collective "Economics of Peace."

No workman can ride two horses. We cannot serve two masters. If a workman labors 40 hours a week in war mongering economy/industry, he certainly is geared to "Economics of War!" In the evening and week-end he changes roles and becomes a peace advocate. This schizophrenia is a disease of emotions and spirit. This conflict between idealism and realism is resolved in New Hope, for sustenance in the "beloved community" abolishes "Economic Warfare" at the taproot. Our daily production is geared directly to mutual goods and services. We generally transcend the "white train." Individually impossible, but cooperatively we accomplish economic peace.

Economics of Peace is here now, not tomorrow. Networks of small peace communities are an effective social and economic prerequisite for transcending our war economy. Once more, will conferees be satisfied to just blueprint Economics of Peace in general (sort of a fresh wind on a hot day). Then return home for gaining a livelihood out of strife, competition, and war structure? If we have integrity we will form peace communities and network into social transformation.

Jim Wyker, Berea, Kentucky.

Thank you for your good news bulletins and all the information they contain. We were fortunate to have attended a Small Community Conference at Yellow Springs long ago, when Arthur Morgan led the discussions, on the value of the small schools and communities. Just now, there is emphasis in South Dakota on the value of students attending small rural schools.

Elmer and Anna Lushbough, South Dakota.

## Announcements



### JENNY READ VIDEO

The book, Jenny Read, In Pursuit of Art and Life, comes alive in a new 57 minute video film of the same name. In photographs and drawings, and with sound and music, it follows the development and growth of the young artist, and portrays her work as a sculptor. It tells of her growth as a person until her murder at the age of 29 in 1976.

As Arnold Barach, editor of Changing Times, said of the book: "It sings with the memory of a young woman who reveled in life even while suffering its indignities and its pain. In prose and free verse she memorialized the times, the people and the places that shaped her moods and talents. In sensitive and touching words she has unveiled the deep spiritual faith that sustained her in good times and bad. Most of all it provides rare insight into the struggle faced by all young dreamers who, in the face of all manner of deprivation, turn their backs on the material world to find fulfillment as creators and artists."

The film draws heavily on the text and illustrations in the book, which was named one of the best books of the year 1982, by the American Institute of Graphic Arts, when it was published by Antioch University and Celo Press.

What began as a slide presentation, initiated by filmmaker George Stoney in New York and produced by Jeanne Robinson in San Francisco where most of the pictures were taken, was turned into a videotape by filmmaker Sy Wexler in Los Angeles. It has wide audience appeal.

The videotape, in VHS and Beta, as well as the book are available through Health and Education Resources, a non-profit organization at 4733 Bethesda Ave., Bethesda, MD 20814. The 1/2-inch videotape is \$15.00 rental, and \$40.00 purchase. The book in hardcover is \$18.95, in paperback \$13.95.

#### INSTITUTE FOR COMMUNITY ECONOMICS

The Institute for Community Economics assists groups which address urgent land, housing, and capital needs of the poor. We're seeking additional staff: Loan Fund Assistant Manager, Technical Assistance Providers, and Bookkeeper/Secretary. Exciting work; modest compensation; collective support. Write: ICE, Attn: Micheal Brown, 151 Montague City Road, Greenfield, MA 01301

#### OZARK REGIONAL LAND TRUST

Ozark Regional Land Trust has organized two land trusts in the Missouri Ozarks during the past year. One is called Sweetwater Community Land Trust and the other Hawk Hill Community Land Trust. SCLT is located on 440 acres of wooded and open land and has 14 ten acre lifetime leaseholds available with the remainder of the land in common. HHCLT is a total of 240 acres with 5 lifetime leaseholds open ranging from 15 to 40 acres in size. Nearly 100 acres is left in common. They are seeking to attract community minded people to these lands. For further information write to Gregg Galbraith, Ozark Regional Land Trust, 427 Main St., Carthage, MO 64836.

#### Calendars

The Ozark Regional Land Trust also has produced a fine 1986 combined Ozark Calendar and Seasonal Almanac which has 13 lovely color photos and space to write your notes on each 8 1/2" X 11" page. It is available from Community Service for \$9.00 postpaid.

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#### Staff

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#### Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions to fund its operation. All contributions are appreciated, needed, and tax deductible. (Overseas membership is \$20 in U.S. currency.)

#### Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample of our NEWSLETTER and a copy of our booklist. (If you wish a specific issue sent to someone, please send \$.50 per copy.)

#### Editor's Note

We not only welcome letters to the editor (under 300 words) but also articles (700-1500 words) about any notable communities or people who are improving the quality of life in their communities. Anyone submitting an article should enclose a self-addressed envelope if s/he wishes it returned. The only compensation we offer for your time and effort is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

#### Trustees

Ernest Morgan, Howard Cort, Ross Morgan, Agnes Grulow, Chris Sage, Wes Hare, Lance Grolla, Jim Leuba, Griscom Morgan, Phyllis Cannon, Heather Woodman, Tim Sontag, Christine Morgan, Cecil Holland.

#### Editor's Note #2

We very occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celso or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.



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*You can tell when your Community Service membership expires by looking at the month and year in the upper right corner of your mailing address. Please renew your membership now if it has expired or will expire before 12/85. The minimum membership contribution is \$15 per year. We do not send individual reminders to renew.*

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Address Correction Requested

